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The Preacher's MAGAZINE

H e L i v e s !

By Kathryn Blackburn Peck

He lives! The night of death at last is spent;
So long it seemed to those with hearts of grief;
So dark with fears, so fraught with unbelief,
But now the dawn breaks through—the veil is rent!

He lives! Proclaim it to a world gone mad!
Shout loud the tiding through the din of war;
Whisper it softly where the dying are;
He lives to heal earth's scars; Look up! Be glad!

He lives! Ten million saints pass in review
Down corridors of Time, with hearts aflame;
Behold, they shout at mention of His name!
"He lives, and victory is ours! Be true!"

He lives! Within my heart is born a song;
Rejoice, my soul, and lift thy voice in praise!
Thy Savior lives to guide in all thy ways;
Now falter not, nor pause. Press on! Be strong!

He lives! The sunrise tints the eastern sky;
Look up, old world! Be watchful unto prayer!
He cometh soon—thy lamps with oil prepare,
He lives! Redemption's day draws swiftly nigh!

The Preacher's Magazine

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Let the Preacher Preach

BY THE EDITOR

A THOUGHTFUL preacher, now approaching middle age, said in my hearing, "I learned to sing before I learned to preach, and I judge I sang a little better than the average, so I came to be known more as a singer than as a preacher. On convention programs where it was necessary to pass the duties about among as many participants as possible, I was always called on to sing, while others, no better preachers than I, were asked to preach. The result is that many who have known me almost from the beginning have never heard me preach, and even I myself have developed a complex more agreeable to a singer than to a preacher. But I have been a preacher, not a singer, from the beginning, and my work now is to preach, not to sing. But since it is generally supposed that a man cannot both sing well and preach well, I suppose my singing has been more of a hindrance to me than an advantage, and I would not advise a young preacher to pose as a singer or allow himself to become known as a singer. In fact, from my experience, I believe a preacher would better major on preaching, and leave the prominent places in the music and singing of the church to others, even though they cannot do it quite as well as the preacher can, for there is just no way to convince the public that a man can be both a good singer and a good preacher, and when the singer rises the preacher takes a lower place. And I am not sure but that these ratios are real as well as seeming."

I give this lengthy quotation from memory, and it may not be accurate as to every word. But the substance is there, and after many years of observation, since I heard these words spoken by one who at this very day is doing well as a preacher (I have not heard much about his singing for a score or so of years), the truth of the words both in the literal and in the illustrative senses is confirmed. Neither the world nor the church can believe that a man can be both a good preacher and a good something else in time for the man to be

useful in both spheres. Therefore the preacher should preach.

Going away back for the beginning: take the matter of business and money making. It is just fine that the preacher shall argue for his business acumen from his ability to keep his church out of the debit column, and from the fact that he has floated his family expenses on a small income. But it is death to the preacher when he decides that he is a stockbroker, a retail merchant, a real estate dealer, an investment salesman or a money manager. I asked a stranger one day about his occupation. He replied, "I am a lawyer and a preacher. I practice law on weekdays and preach on Sundays." I remarked that this is a somewhat unusual combination of occupations and asked how they fitted in together. The stranger replied, "I can practice law just fine after I have preached on Sunday, but sometimes I have a hard job trying to preach on Sunday after practicing law all the week." And I think it is like that, no matter what the profession or business—preaching may help the other, but the other will not help the preaching.

The exception to this rule is that the hard-pressed preacher may (like Paul the tentmaker) turn temporarily to hard, manual labor for the usual wage until his crisis is overcome. But any time you hear that a preacher has taken up some sales job or some promotion scheme by which he hopes to make a lot of easy money, even when his purpose is to pay his debts, the safe way is to scratch him off as a preacher. He will not likely make it in his promotion scheme (not many do, whether they are preachers or laymen), but he will not make it as a preacher until he goes as far as he is going and then comes back again, and in the meantime what are you going to do about a preacher? Neither the world nor the church owes very much to rich preachers. Poverty is a mighty effective gadfly to keep lazy horses stirred up to pull hard and run fast. And even in the business of the church, the best preachers do this part of the work by lay proxies, and do not themselves either seek to be prominent or deserve to be so. The preacher who has to be the "tax gatherer," the treasurer and the front line man in the business affairs of the church, is not the preacher to choose if you want good preaching week after week through a period of years. No, let the preacher preach.

I have known a preacher who could not even leave the ventilation of the church building to any responsible person. I have heard such a preacher ask for the lowering of windows, the lifting of the fires or the modifying of the draft—in his own church, mind you. It must be a weak church that cannot afford a twenty-five cent thermometer and a dependable caretaker (even if he is but an unpaid volunteer) with whom such matters can be trusted. No, I think that many times the preacher is (knowingly or unknowingly) trying to indicate what an indispensable man he is by inter-

fering with the work of the sexton in this public manner. Perhaps he thinks the people will reason that he is a strong preacher, seeing he knows so well how the church should be cared for. But it may be the people reason quite the opposite, and conclude he must be a very weak preacher if he is so easily distracted. No, let there be a caretaker, either paid or volunteer, and let the preacher preach.

I have known a preacher to make his announcements of future events so prominent as to make the man in the pew sorry he came now lest this coming make attendance at the *real* meeting unlikely. All the sinners in this category are not dead, and they are not all in "old line churches." I have heard a preacher who professed to have a vital message cripple his chance before he started by long, dry, monotonous announcements and ill-timed exhortations. When Dr. Haynes became pastor of a large church in Nashville, he immediately made a rule that the announcements must be in the bulletin and that "hereafter" no notice of the bulletin itself would be taken publicly—people must learn to take their copy of the bulletin from the back of the pew in front of them and learn from it the schedule for the future. When it became necessary to vary this rule ever so slightly, he required that the announcement must be written and handed to him and he read it from the pulpit without comment.

If there is no bulletin, and if the announcements must be made from the pulpit, remember they are not of interest to everybody, and make them brief. For instance, what is the sense in announcing choir practice to the public when not more than fifteen or twenty people are involved, and they all know about the arrangement anyway. No, the "announcing preacher" is, I think, working against a complex, and is seeking to indicate what an important man he is by exalting his announcements to the position of a major task. He does not realize that the color in a picture stands out better when the background is in contrast. Let the preacher preach.

In the Protestant church the worship service gathers about the sermon as its core and center. Those who account the sermon as detached from worship or as a teaching effort somewhat in contrast with worship, have the picture blurred. Really and truly, the sermon is the important thing. But the preacher is a leader for the whole service, and if he interprets leading as simply doing everything himself, his great part (the preaching) will suffer either from the weariness or the resentment of his people. Now in a street meeting, a small mission hall or a home mission church it is a fine thing for the preacher to be able to play the organ, lead the choir, sing the special, take the offering and conclude with a sort of "minute man" sermon-exhortation which bears the earmarks of haste and immaturity. But I am thinking of an established church where there is talent of one

kind or another, and people enough to sit out in front while the preacher stands to lead and to minister.

I have seen a preacher who could be a good preacher, if there were not so many other of his doings to make comparison. He had a little flair for singing, so he led his own choir and sang most of the special songs (sometimes with the help of his wife). If there was a special singer other than himself he would sometimes go to the instrument and displace the regular musician in order to furnish the accompaniment. Well, he was a fair singer, a fair choir leader and a fair pianist. So as he preached he took his rating from his other activities and became a fair preacher. He might have been a good preacher if he had just preached. He was a little while ago allowed to change pulpits without much protest from the church he left—the people complained they grew weary of just sitting and hearing and watching him perform. He did it fairly well, you understand, but enough is enough even when the quality is fair.

The preacher should do the singing, but he should do it by proxy. He should play the organ, but he should do it by proxy. He should sing the special songs, by having someone sing them. He should run the departments of the church by helping competent leaders into places of power. But let the women run the missionary society (at least so far as public prominence is concerned), let the young people run the N.Y.P.S., let the laymen do the actual work (directing and teaching the classes) in the Sunday school, "let the people sing," but let the preacher preach. And I mean, let him preach! He is not to just "get by." He is not to wait for great crowds and great occasions. He is not to come to his task physically weak, mentally lazy or spiritually dry. He is to come to the pulpit and preach the truth, live, vital, timely truth out of an overflowing mind and under the touch of the Spirit's anointing. Such a preacher makes the work of all more satisfactory, and once they have seen it on this wise, there will be a chorus of voices from choir, classrooms and well filled pews singing and reciting and shouting. Let the preacher preach!

Living Water

(John 4:14)

1. Source: "I" (Jesus).
2. Price: "Shall give him." (free).
3. Assurance: "Shall be in him."
4. Quantity: "A well of water."
5. Quality: "Springing up." (living)
6. Duration: "Into everlasting life."
7. Participants: "Whosoever."
8. Conditions: "Drinketh."
9. Results: "Shall never thirst."—in *Arkansas Methodist*.

Thoughts on Holiness

The Clean and the Unclean

OLIVE M. WINCHESTER

And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean (Ezekiel 44:23).

WHEN the priests of the Mosaic times and afterward are thought of, it has generally been in connection with the ritualism of the tabernacle or temple service. But another duty fell to their lot and that was teaching the people. At times this seems to have fallen into disuse, and the people were left entirely in ignorance, then again activity along this line was aroused, and as in the days of Jehoshaphat teaching priests went throughout the land of Judah.

This priestly function brings to us the fact that besides the evangelistic ministry, which is very important and is the initial force always in establishing a work and also for ingatherings from time to time, yet also an important part is the teaching ministry. This teaching ministry has a very distinctive object and that is to know the particular points of conduct and practice.

While the teaching ministry is a very comprehensive one, yet in the text before us the application is to certain particular points, the difference between the holy and common and the clean and unclean. To the latter we would give our special attention, and consider it in relation to our Christian living.

THE CLEAN IN THOUGHT

A most determining factor in our living is our thought life. Over in Philipians we are given this admonition, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In studying the word *think*, in this connection, we note that it has a more comprehensive meaning than at first we might realize; it not only means to think but more, it signifies to take into account, that is to make a mere appraisal of such things and to recognize their value.

The import of the various words themselves also afford food for thought. As one writer suggests, *true* indicates that which "answers to the nature of God." The word translated *honorable* indicates moral elevation. A commentator renders it "nobly serious" as opposed to that which is "lacking intellectual seriousness." The significance of the word just carries the idea of that which satisfies "all obligations to God, to our

neighbor and to ourselves." *Pure* is a word that always has a moral sense and means that which is undefiled. The other two words refer to our relationship to men, and the first signifies that which calls forth love while the second means "fair-sounding," that is, it has this quality because of its essential worth.

Thus when we array all of the meanings before us we find that the content brings to our attention thought matter of essential worth and high in quality. It would exclude, therefore, all that is trivial and certainly all that moves on still lower levels. How does this cut across much of our literature of the day? What should be our attitude toward much of the current material that fills our magazines? How far can we fill our minds with such and keep the spiritual state and condition that we ought?

THE HOLY IN APPAREL

Another realm which ever has been one of the secondary issues in Christian living is the outward adorning. We say secondary issues because it does not stand on the same platform as personal salvation but is one of those things that receive their regulation through personal salvation.

Many have been the attempts to solve this problem. Some have turned to uniforms of an austere type and thus have felt that they have conformed to the law of holiness. Others have made their dress so distinctly severe in type that they have made themselves marked in this respect and thereby have regarded that they were superior in their religious obligations. Still again, some have chosen some particular item and have labeled that as essentially taboo. Generally, they have made the one particular inclusive of quite a list of particulars and they have established a norm by which they measured themselves and also others. Taking the matter altogether it has resolved itself often into a maze of difficulties and also of petty casuistry.

Out of this entanglement of ideas on the subject we would seek for some definite guiding principles. First among these we would wonder if the principle that there should be some differentiation between the child of God and the worldling should not be basic. But in conjunction with this the question arises as to what is the difference.

Turning to the Scriptures we read the exhortation, "That your women adorn themselves in modest apparel, with shamefastness and sobriety" (R. V.). We seek for the import of modest, that is, we turn to the Greek to get its particular import

and we find that it signifies, "well-arranged, seemly." Then we turn to the next word translated shamefastness. With this is to be associate also the following, namely sobriety. Trench in discussing the terms says of the first that it is that "'shamefastness' or pudency, which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonor which would justly attach thereto." Then of the second he says that it is "that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptations to this from arising, or at all events from arising in such strength as should overbear the checks and barriers which shamefastness would put upon it."

These then are the general rules. The Apostle Paul in continuing the admonition specifies some of the articles of wearing apparel that violated these principles in that day. From time to time the various specific items of dress to be excluded have changed. What is immodest in one age in another passes out of that category. For instance in New Testament times the head must always be covered should a woman enter the house of God, but today that is not considered essentially immodest, although at times it is felt that it might not be of the best taste. These various particular articles of dress vary as we have said from age to age and also from country to country, from sections of the country with other parts

of the same country, but the general principles are always the same, and by these we are to be governed.

CLEAN IN AMUSEMENTS

Another very vital element in life is that of recreation, and to keep this undefiled with the various activities of the day is quite a problem. On this the Scripture does not give us as specific directions as the foregoing, but the church down through the age has always, when it has been in a good state and condition spiritually, stood for certain principles. First among these is that outstanding worldly amusements must be avoided; second that such amusements that in themselves might not be essentially wrong but through association have thereby become indissolubly connected with questionable places and practices must be rejected, and third that all games of chance are regarded as prohibitory. Attitudes on specific amusement may vary as in the case of dress, but these three rules hold constant. To always apply them correctly at times calls for good sense and sanctified judgment.

As in the days of old there was need of teaching priests to draw the lines between the clean and the unclean, so today. Experience and a sensitized conscience is necessary to discern the good and the evil. Natural impulses are strong and will carry us beyond the proper boundaries if we are not careful, but careful thought and prayerful waiting will bring directions.

The Problem of Evangelism

By General Superintendent Miller

FOR a long time there has been a growing concern in my heart for the problem of evangelism in our church, and I have heard this same concern voiced here and there to the extent that I concluded the matter is becoming one of more or less general concern. Not that the sentiment is at all one of crisis or desperation in that evangelism has reached a critical stage, but rather the wonder if our motives and methods of current evangelism are netting the returns they should. There has seemed quite generally present an unconscious or intuitive sense of need for a candid appraisal of the problem for our mutual good. A sort of restless question persists—is our present day evangelism all it ought to be?

This feeling was so borne in upon me that some months ago I sent out a questionnaire to both pastors and evangelists with the hope that from these responses some definite facts could be gleaned that would at least satisfy the questionings of my own mind. Pains were taken

to send these inquiries to different sized churches and a representative group of evangelists. No signatures were asked, merely candid replies to certain leading questions which we felt would tend to reveal the facts we sought. And it is from the results of this informal composite of inquiry that I pass on my findings.

I am not attempting at all to catalog cold statistics for I doubt if these would reach the heart of our inquiry. Rather I am going to tell you my general impressions as a consequence of this casual investigation, with the hope that it may not only help to clarify the atmosphere in some measure, but also to emphasize afresh the certain necessity of the hearty continuance of evangelism so characteristic of the beginnings of our denominational life—an emphasis which we believe will characteristically continue so long as our church maintains that unique spirit of spiritual reality and freedom that is ours.

Now at the outset we should not be hesitant to admit that intensive evangelism carries with it certain liabilities as well as advantages. Merely to assume that just because we are predominantly an evangelistic body our future is assured is exceedingly superficial. We must frankly face the fact that there are dangers and problems as well as benefits. These dangers became apparent in my recent inquiries. They were revealed in a frank though kindly criticism of the attitude and method upon the part of both pastors and churches as well as evangelists. One encouraging observation, however, was the evident bond of sympathy between the pastor and evangelist. And thus it should ever be. May we add right here that one of the best ways to solve our problems and better our evangelistic endeavors is a hearty agreement that our problems are really mutual. Only as the pastor and evangelist co-operate with each other, and temper their honest criticisms with the consciousness that each may in turn better his methods and approach to the problem, can we keep our evangelism on that characteristically high level of a passionate quest for souls.

We should all be fully aware that it would be unwise to make an arbitrary pattern for evangelism in every detail. There are problems and occasions that are different. There are often situations which do not run true to form. There are situations unique to a given community and religious background, and yet it must be that there are certain underlying facts consistent with true evangelism that merit general emphasis. It is these general facts that we have tried to glean from our observations.

One of the most obvious observations is the constant tendency toward professionalism upon the part of both churches and evangelists. And for one to attempt to deny such a liability betrays a lack of understanding, for not only is there apparent here a natural human tendency but a definite criticism and fear upon the part of both churches and evangelists. Sincere general criticism was voiced in this respect in both questionnaires. Much of it was open and frank while some was apparent by intimation and inference. But it was there. And I do not think that the situation is difficult to analyze.

A major criticism of our whole evangelistic emphasis is the seemingly unavoidable trend toward professionalism upon the part of the church. Although this tendency has largely been an unconscious one the danger is thereby no means lessened. Just because we have a group of ministers whose task it is to act professionally (in the highest sense) in the field of evangelism, there is a tendency upon the part of the church to depend upon a definite evangelistic set-up to accomplish much that should primarily become the responsibility of the local church. Too often the unconscious attitude of the church has been to wait for the forthcoming campaign to reach their community for which they themselves are primarily responsible.

It should never be forgotten that in apostolic days, "they that were scattered abroad went everywhere preaching the word" (Acts 8:4). This particular bit of early church history has its significance in that the "they" refers not to the apostles but to Christians in general—the laity. And this ever has been God's plan that *all* should be witnesses of the truth. But with our particular emphasis of evangelistic endeavor through the medium of special meetings with workers called and remunerated to this end, the tendency has been to depend upon these called workers to assume the major responsibility and do much of the evangelizing for the church, properly the task of the individual Christians of that congregation.

This is further quite consistently reflected in the aftermath of a revival meeting. The meeting ended, the evangelist and workers gone, the people settle back with the tacit attitude that all has now been done that can be done for this particular period and little remains to do but wait for another special period some six months or a year hence. Instead of persisting in weekly evangelism by various local means and protracted prayer for souls, there is a settling down to ordinary levels of religious routine until the next special effort—which effort again largely falls to the skill and effectiveness of the evangelist to again try and do what he can. He must not only stir the church from a measure of spiritual apathy but arouse interest in the community as well. Too many laymen even then are willing to pay the bills but refuse to stir themselves out of their personal routine to give God a chance to capitalize upon that special revival effort. Thus the evangelist and pastor are left with the burden of responsibility and the meeting fails to accomplish the end hoped for. The worst danger of the persistence of an attitude like this produces a subtle cynicism toward the possibility of great revival outpourings characteristic of earlier days. Hence it has become almost an accepted attitude upon the part of some that it is virtually impossible to have such manifestations of God as there used to be. Eventually there comes the temptation to find other methods to substitute for the arduous efforts of intense evangelism which have seemingly failed to work in our generation.

This, of course, is but one side of the problem. There still remains the responsibility of the evangelist, regardless of what attitude the church may take. But the evangelist faces his dangers just as the church faces its liabilities. What I have in mind is rather startlingly stated by Dr. E. Stanley Jones in, "Along the Indian Road": "It is difficult to be an evangelist and a Christian. One becomes wordy, cocksure, censorious, abstract unless he has the discipline of the necessity to demonstrate in actual concrete situations what he is talking about. Every evangelist, therefore, should be a pastor of a church, at least part time, or connected with some institution where his word would have to become flesh." I cannot say that I would be quite as drastic in my statement as he,

but there is no denying that he has touched a vital point in evangelism.

The evangelist, of all Christian workers, can easily settle down into a colorless routine. His sermons are readily repeated over and over. His methods can become stereotyped until he builds up a certain routine to blanket every need. His life is potentially one of the line of least resistance. Prayer can become desultory and superficial. Mental habits can become flabby and weak. The very strain of incessant activity tempts him to seek repeated diversion from the nervous strain of constant speaking until his time is wasted in superficial affairs. The responsibility of a real burden for each succeeding meeting becomes a difficult pace to maintain and thus he is gradually worn down to a pace that could not unjustly be termed professional. Or unconsciously goaded by failures at this point the endeavors to compensate by programming his campaigns till they become but weeks of mechanical propaganda.

Mark you, I do not say that this is in any general sense true or common. I am saying, however, that this is the tendency and the relentless danger that he faces. And it would be foolish to deny that now and again someone has succumbed. The right attitude for the evangelist is to candidly face these dangers by admitting them and then doing his conscientious best to offset them by consistent mental habits that will keep him from going stale; by persistent prayer that will keep an unmistakable glow on his ministry as well as maintain an acute sense of the lostness of souls; that will inspire a constant readiness to follow the guidance of the Holy Spirit in each meeting regardless of how different the approach may be from other meetings he has held.

That these are real dangers no one can consistently deny. It must be also agreed that a proper anticipation along these lines by both pastor and evangelist cannot help maintaining standards of evangelism that will mean much to us in the days to come. There are, however, a few particular observations that grow out of this general background which are quite apparent in the questionnaires received. The evangelists almost unanimously agreed that for the most part churches were unprepared for their coming. Obviously this harks back to the temptation to depend too much upon the special effort rather than make evangelism a local responsibility and burden. About one-half of the evangelists questioned were reasonably satisfied with their meetings. But reading between the lines this general lack of preparation was still apparent. One other major criticism by the evangelist was the general dearth of proper altar workers—or any workers at all. There is little question that this weakness finds its source in either the pastor's inability to train his workers or a general lack of spiritual tone which would produce them—or a combination of both.

From the pastor's point of view about two-thirds felt that there was a distinct letdown that more or less consistently followed the meetings. To place the blame for this weakness is not easy. Yet much of it can be traced to the lack of vision and burden upon the part of the local church.

On the other hand it is in part but the reflection of the human factor. This should be anticipated, however, more carefully by the pastor. It lies within the power of his genius to arrange his program immediately following the campaign so that there will not be a too marked readjustment back from intense activity to normal routine. It is here his quality of leadership is revealed—his ability to "taper off" from the heavy activities of a meeting back to normal as well as organize the momentum of the campaign to permanent ends. On the other hand it must be admitted that sometimes ill-advised attitudes of an evangelist along with certain types of high pressure methods will leave a backwash that no pastor, regardless of skill, can avoid.

In spite of the frank criticism on both sides—as respects the dangers of professionalism and the lack of preparation upon the part of the church, some sixty-five to seventy per cent of the pastors were reasonably satisfied with their efforts. And yet the investigation revealed a reaction upon the part of the laity in that too large a percentage of them are perplexed and confused over the lost motion in many of the meetings and the seeming small returns for the amount invested in effort, time and money. There was an unhesitating admission upon the part of pastors generally that personal evangelism was definitely lacking. This again harks back to the failure of the church as a whole to accept their responsibility as witness. Most pastors deplored the fact that they were not touching the outside as they should. We cannot help feeling that again the burden of proof for this lies more with the local church than with the evangelist. The Sunday school was almost unanimously given the vote as the major method of reaching new people.

One more rather revealing fact came to light. The actual net results in membership additions were attributed to week by week effort rather than from evangelistic campaigns. We do not feel, however, that this should be taken too seriously in its implications, for it often has been the special campaign that has brought new people to the church who otherwise would not have been contacted. And on the other hand decisions for Christ and choice of church membership often begin with pastoral contacts and crystallize during the heat of the revival meeting.

I do not know just what your general impressions may be from this informal resume of our findings. There are a few reactions, however, that I cannot help believing we hold in common. There must be a growing and understanding sympathy between pastors and churches and their evangelists, each realizing that both face certain dangers;

(Concluded on page ten)

Archaeology and the Bible

By Basil Miller

PART SEVEN

51. *The Tower of Babel.* In denying the historicity and affirming the fictitious construction of the Old Testament critics—a term employed to denote the present day doubters of the supernatural element in the Bible, present day liberalists and modernists—point with scorn to the story of the confusion of tongues at the Tower of Babel. But the spade is beginning to silence their derisive scorn. The Bible affirms, “And it came to pass as they journeyed to the east that they found a plain in the land of Shinar; and they dwelt there . . . And they said, Come let us build a city . . . and Jehovah came down to see the city and the tower . . . and scattered them abroad . . . Therefore the name of it was called Babel” (Gen. 11:2-10). Many scholars believe that the location of this tower is certain, and tradition indeed has wrapped itself around a tower as that of Babel, existing at present in ancient Babylon.

“The story of Babel in Genesis is the story of the building of the Babylonian . . . tower-temple . . . The Ziggurat Babilu . . . is the tower of the temple at Babylon, which is the ancient tower of Babel.”¹

“As they journeyed east they found a valley in the land of Shinar.” This is the ancient name of the land of Babylon. Amraphel, or Hammurabi, was king of Shinar or Babylon. In this valley stones are not native but must be imported. Hence the builders of the Tower were forced to use brick instead of stone. The word slime in the story means bitumen, and this is known to have been used in the construction of Babylon in the early days of her civilization. The city that the people intended to build is known in the inscriptions as Babilu (Babylon).

In the site of the old Babylon is found a tower which tradition says is the Tower of Babel. One mound called Birs rises one hundred and fifty-six feet above the plain. This is described for the Greeks by Herodotus as existing of seven squares, like seven square boxes placed on one another. Stairs led from one stage to another and on the top was the chief shrine of the god of Babylon. Sir Henry Rawlinson a half a century ago discovered six of these squares; the seventh or the top having been torn away by the weather. The bricks of the tower are stamped with the inscription of Nebuchadnezzar, its restorer. While excavating at the base of this mound, in a niche in one corner, was found a cylindrical object with wedge-shaped characters. These words were deciphered therefrom:

“The tower of Borsippa, which a former king erected and completed to the height of forty-two cubits, whose summit he did not finish, fell to ruin in ancient times. There was no proper care of the gutters, for the rain water and the storms had washed away its bricks, and the tiles of the roof were broken. The great God Marduk urged me to restore it. I did not alter its site or change its foundation . . . I built it anew as it had been in ages before; I erected its pinnacle as it was in remote days.”

The Bible states that the Tower of Babel was left unfinished, and the inscription on this tower bearing the name similar to that of Babel, or Babylon, says that it was not finished by the king who started it. It is not too much for us to believe that these two are identical, that here God confused the languages of men. Thus the spade helps to confirm our faith in the Bible narrative.

52. *The land of Shinar.* Moreover when the Semites went into the land of Shinar or Babylonia they left unmistakable evidence of their occupation. “They found a plain in the land of Shinar and dwelt there,” affirms the Bible (Gen. 11:12). In Central Babylonia at Bismya a group of mounds exists, which, when excavated, bore relics of the former Sumerian civilization. But on the ruins above these lowest strata was unearthed a piece of gold bearing the name of the Semitic king Naram-sin. With this came Semitic bricks, which at once suggested the fact that the city had been conquered by the Semites. At the same place and in other localities statues of heads of Semitic people have been unearthed. Genesis tells us that Shem, the son of Noah, was the ancestor of the Semites—Babylonians, Assyrians, Arabs, Hebrews and similar tribes. The first source of these people seems to have been Babylonia, or at least we appear to find traces of them first in the land of Shinar. Again the Bible is verified.

53. *The Flood.* “And it came to pass after seven days that the waters of the flood were upon the earth.” This is a part of the story of the great flood which covered the earth or at least that part inhabited by man. At present and since the origin of criticism the veracity of this narrative has been doubted. But in 1872 when the tablets of the great Nineveh Library were taken to the British Museum, George Smith read the following inscription from a fragment of a broken tablet: “I released a dove; it flew about, but finding no resting place it returned.” The shock which he experienced when he realized what he was reading was so great that he fell to the floor. This was the discovery of the Babylonian story of the flood. This

¹ Clay, *op. cit.* 89.

narrative in many cases corroborates that of the Bible. The account of the flood is in eleven of the twelve chapters of a great epic poem. The hero is Gilgamesh, whose home was the biblical Erech, a city now remaining only in the lofty mounds of southern Babylonia. Part of the story reads:

Thou knowest the city of Shurippak on the Euphrates?
It was corrupted and the Gods decided to destroy it with flood.

Ea, the god of wisdom, confided their plans to me.

Thou man of Shurippak, build a ship;

Forsake thy wealth and save thy life.

Take living beasts of every kind into the ship,

Measure its proportions well, and into the sea shalt thou launch it.

After this part of the story comes a description of the ark having seven decks; divided into nine rooms, smeared without and within with bitumen. Then the narrative continues:

I took every thing into the ship . . .

The god Shamash appointed a season and said:

"In the night I will cause heaven to rain;

Enter the ship and close the door" . . .

I entered the ship and closed the door . . .

The deluge covered the face of the earth . . .

Six days and nights passed . . .

On the seventh day at dawn the wind ceased . . .

And at the approach of the seventh day I sent forth a dove;
It flew about but finding no resting place, it returned . . .

I sent forth a raven . . .

It waded about to feed but did not return.

Then the story ends with the first appearance of the rainbow, and with the decision of the gods never again to destroy the earth with a flood.

The confirmation of this epic to the similar story of the Bible is exceedingly strong. In several points they resemble each other: The floods came because of the wickedness of the people; an ark is built; they enter into the ark; it rained; a dove is sent forth and it returns; finally another bird is sent out but it does not return; then the rainbow is set in the heavens as a sign that God will never again destroy the earth with a flood. The one is doubtless a corruption of the other. The original story as it is given in the Bible was corrupted by the different nations when they separated after the flood.

Other narratives of the flood are found in practically every race—the Chinese, Indians, Egyptians, Assyrians, Incas of South America and the tribes of Africa. Everywhere throughout the earth we are confronted with the same story of a deluge, differing in details, but in the main confirming or corroborating some elements of the narrative of Genesis. Unless there was a flood, why is this tradition so universal? Nations separated by centuries and by thousands of years have the same traditions, and no other hypothesis is able to explain this universal belief. Waiving other scientific and archaeological conditions that can be explained only by the hypothesis of a flood, these

historical reasons alone demand the reality of the flood.¹

54. *The story of creation.* Many stories of the creation of the world have come down to us, as in the case of the flood; through them there is a general resemblance to the true account of Genesis. One of the most interesting and possibly one of the oldest written ones is that of the Babylonians.

While excavating in the ancient ruins of Nineveh, British archaeologists found an old library of clay tablets containing one hundred such volumes. Deciphering these tablets revealed the fact that the Library had been formed by Assurbanipal, the last king of Nineveh, who had sent his agents to all the cities of the ancient world to collect clay tablets or to copy their inscriptions. In 606 B. C. when Nineveh was destroyed this clay library was buried in the ruins of the palace. When discovered the tablets were sent to the British Museum. After scholars had learned to read the inscriptions they were found to deal with a variety of subjects. There were business records, court documents, psalms and hymns, stories, proverbs and poems, in fact the literature of a great civilization. But the most interesting of all is that referred to above, the story of creation, copied from very ancient tablets, possibly from those made centuries before Abraham left Ur of the Chaldees.

This is a great poem in honor of the God Mero-dach, the patron god of Babylon. When the story was originally written Babylon was but one city of the great empire bearing that name in later years, and the other cities had gods to whom they looked. Naturally when the Babylonish writer composed this epic, his city's patron would be the creator of the universe. This story is an episode in the wars between Tiamat, the dragon of chaos and darkness, and Merodach, the god of light and order. The heavens and the earth were fashioned out of two halves of this defeated foe; bolts were driven into these and watchmen set that the anarchic fountains of Tiamat might not break forth again and destroy the world thus created.

In the present shape of the epic, it consists of seven tablets or books. The first contains a record of a later tradition of an atheistic philosophy of creation. The second and third books tell the story of the wars of the gods, and the fourth ends with the victory of Merodach and the creation of the heavenly firmament. The fifth describes the appointment of the heavenly bodies for signs and seasons, days and years. These were not created like the firmament but they were already existent gods of other nations. In the sixth book the story of the creation of man is told. Man is made of a bone, which the god had created, and the blood of man was drawn from the veins of the god. The seventh part of the epic is not of the original but was added after Babylon had conquered all

¹ For the scientific proofs of the existence of the flood see, Wright, *Scientific Confirmations of Old Testament History*.

the other cities and had incorporated in their god all the powers of the other gods. The opening lines are as follows:

When the heavens above were not yet named,
And the earth beneath bore no name,
Then in the beginning, the abyss of the waters begat them,
And the chaos of the deep bore them all.
The waters were not yet gathered together;
The fields were untilled, and the marsh land bare.
None of the gods had yet appeared.
No name did they bear; no destiny had they fixed;
Then were the gods created.

A later fragment continues:

He established the stations for the great gods;
The stars also and the constellations, he fixed in their places.
He ordained the year and divided it into seasons;
The twelve months he arranged according to the stars . . .
In the midst of the heavens he placed the zenith.
Nannar, the moon-god, he brought forth and instructed to rule the night.

Another part reads:

No temple of the gods had yet been built in the sacred places;
No reed had grown; no tree had been planted;
No house had been built; no city founded . . .
The ocean had not been created . . .
The world was all sea . . .
At length there was a movement in the sea . . .
Marduk constructed an enclosure about the waters;
He formed dust and heaped it up at the sides of the enclosure.
He created mankind,
And the potter's goddesses with him created the seed of mankind.
He created the beasts of the fields and the living creatures of the dry land.
The Tigris and the Euphrates he formed . . .
And gave them good names.
The grass, the reed and the forest he planted;
The green flags of the field he produced.
The wild cow and her young, the wild ox calf,
The ewe and her young, the lamb of the fold,
The meadow and the forest;
The goat and the wild goat he brought forth . . .
Bricks he fashioned.
Houses he erected and cities he built.

Beyond question this story of creation was well known by Abraham long before he left the wickedness of Ur. For it was pictured on the walls of Babylonian temples and taught in the schools. Possibly the version was stamped on clay tablets hundreds of years before his day. For many tablets have been deciphered which were made at least ten centuries before Abraham was born.

There is a great resemblance between this epic of creation and the first chapter of Genesis. In both alike there is in the beginning a "watery chaos," above which the darkness brooded. In each light was first created. Both contain a firmament dividing the waters above from the waters

beneath; and in both the creation of the heaven and earth precede the creation of the heavenly bodies for the measuring of time. Both culminate in the creation of man. The seven books of the Babylonian Epic correspond with the seven days of Genesis.

How early the true account of Genesis was reduced to writing we are not able to say, but beyond doubt earlier than the story of Babylon. It seems that the Babylonian narrative is a corruption of the Genesis story. For the Genesis portrayal is purely monotheistic, and the latter is an adaption of this. How soon the spade of the excavator will unearth a cuneiform or hieroglyphic account of the true narrative of creation we do not know, but it is not improbable that somewhere in the debris of ancient Egypt, Babylonia or Palestine this record awaits God's time of revelation.¹

In conclusion: The science of archaeology thus corroborates and substantiates the history of the Old Testament. From the age of the last books of the Old Testament, through the prophets, and the Psalms, Esther, the Chronicles, Kings and the Hexateuch, we find that the testimony of the spade proves the veracity of sacred writers. We cannot doubt that the Bible contains and is the inspired Word of God. Else how could it be so marvelously sanctioned by secular history and by archaeology?

Before turning to other fields of argument for the truth of the Bible and Christianity, there yet remains one more necessary consideration. The first chapter of Genesis is the rock foundation of science. Not only are we able to trace the veracity of the Bible back to the beginning by the labors of archaeology; but we find also that science bears witness to the truthfulness of the story of creation.

¹ For archaeological verification of the first chapters of Genesis see, Urquhart, *op. cit.* Vol. I. Chapters 1-15.

The Problem of Evangelism

(Continued from page seven)

that neither the church nor the evangelist can succeed without the other; that each has a vital part to play in the extension of the kingdom of God in the earth. There must be no attempt to shift responsibility for both stand or fall together. Every evangelist must try to better understand the problems of the pastor and the pastor in turn must be more evangelistic. And underlying the entire problem there must be a deepening devotional life for all.

Evangelistic crises must be faced by many churches. This is particularly true of older churches, whether small or large, for all know that there is a trend toward conservatism commensurate with age in all kinds of life. Many older churches in our movement will never have a revival of consistent proportions until a stage of desperation is reached where there is a determination to have a revival or die. And this will not be accomplished in any ten-day or two-week period.

Above all we must have evangelism. Evangelism is our heart. The very rhythm of our church is evangelistic. Its pattern has an evangelistic emphasis. Our early successes found their secret in the same emphasis. We always have been evangelistic—we are now and we must ever remain so. A mighty spirit of humbling before God with honest confessions of shortcomings and human futility will bring God on the scene afresh. Our only hope of tying the generations to come into the passionate purpose of the church is to repeatedly demonstrate to them the mighty power of pentecostal outpourings through persistent prayer and faith in God. Only thus can we survive the ravages of the hour. And this will we do!

A Good Pastor

By a Layman

FOR TWELVE years, the age of my church, I have closely observed our pastors. I have rejoiced because of their successes, wept because of their failures and sympathized with them in their problems. A few days ago my present pastor was ordained. He invited me to put into words my idea of a good pastor. To him and the class of ministers in our ranks that have recently taken elders' orders I write these words.

A good pastor, although he is an elder in the Church of the Nazarene, is a man not a god. He is liable to faults. On the one hand he must keep confidence in spite of his faults. His congregation does not expect his work to be perfect. If his motives are pure, his people will overlook many blunders in his effort to advance Christ's kingdom. On the other hand a pastor must not be so confident as to suppose himself above temptation. A good pastor reckons his humanity and guides his vessel to avoid wreckage.

A good pastor is a leader not a boss. The success of the church depends on the co-operation of the pastor and the laymen; and the attitude of the pastor largely determines the amount of co-operation that comes from the people. No pastor ought to be a victim of his church or any group within it. A congregation needs and wants a head but that head must be a leader and not a boss. There is a world of difference! A boss decides what shall be done, how it shall be done, tries to force the people to do it, and usually has everything to do himself. A leader suggests what shall be done, asks the group how it shall be done, takes the lead, and encourages the people to do it. We laymen want leaders!

A good pastor is a shepherd not a hireling. The good shepherd lays down his life for his sheep, is more interested in the soul welfare of his sheep than in his own temporal welfare. I believe every minister ought to be paid enough salary to live

comfortably; however, this cannot be his first objective. Any preacher who wins ten working men to the Lord need not worry about his salary. A hireling may preach, "Ye are robbers of God," with the goal of increasing his salary, but a shepherd must preach, "Bring ye the tithe into the storehouse"—the high privilege of every man who would walk with God.

The good shepherd feeds his sheep. Well-fed sheep do not bleat when sheared. It is a mistake to call the sheep to the feeding place on Sunday morning and spend the hour rocking some goat who happens to be in the midst, or, worse yet, who stayed at home. Even goats like oats better than stones. I heard Dr. R. T. Williams say that while stoning the goat there is danger of wounding the lambs. We laymen want men who preach rugged truth without compromise, but we want the truth delivered in the spirit of love for the primary purpose of promoting God's kingdom.

To sum it all up, a pastor must be a Christian—Christlike. The street he lives on, the type of automobile he drives, his activity in the community projects, his education may have something to do with his success; but the determining factor in his success is his Christlikeness. Is he Christlike in his own home, at the grocery store, in the board meeting, in the pulpit? The heart of Christianity is love. The climax of Christian experience is perfect love when the root of bitterness is destroyed.

I said to a pastor in a difficult situation the other day, "As long as you love your people there is success for you among them." My observation—the amount of love that issues from the pulpit largely determines the reaction from the pews. I saw a backslidden layman sit under two pastors. The first pastor preached a cutting message and, in his own words, "stirred the devil." Offended, the man went home and stayed at home. The new pastor came and preached in tears. The result—the layman came again and again and was restored unto church fellowship. Both pastors were good men; both preached the truth. The first one had lost the art of loving. A pastor who loves can tell a layman almost anything; a pastor who fails to love can tell a layman almost nothing. When pastors are "stirring the devil," they ought to be careful lest the devil is stirring them.

A District Superintendent and I were discussing the filling of a vacant pastorate. He asked, "What type of man will fit?" My answer, "A man with some wisdom and much love." That pastor, I think, will usually fit in any of our churches.

I believe we need, we want, and we have, for the most part, at the head of our Nazarene congregations men with a shepherd spirit who desire to lead our people Christward!

The one who prays, "Thy kingdom come," and does not pay to have it come is a conscious or unconscious hypocrite.—SELECTED.

The Preacher's English

Leewin B. Williams

IN THE last twenty-five years American speech has greatly improved. The raido has contributed much to this; but radio speech is frequently imperfect. If you speak over the air your audience may be very large and have many critics. Your blunders in English may cause your message to be discounted.

With a good dictionary study the pronunciation of these words. The accent is denoted by italics:

SANHEDRIN—*san-he-drin*, the Jewish court. It may not sound right, but all the dictionaries place the accent on the first syllable. The word is also spelled *sanhedrim*.

COMPARABLE—*com-p'r-able*, not *com-pare-able*.

DELICACIES—*del-i-ka-cies*. I heard a preacher pronounce it *del-lick-i-sies* and I made a rush for my dictionary.

TREMENDOUS—*tre-mend-us*, do not make four syllables, *tre-men-dee-ous*.

RUTHLESS—*rooth-less*, the first syllable is pronounced the same as a girl's name, *Ruth*.

EMMAUS—*e-may-us*, a village near Jerusalem.

GILGAL—*Gil-gal*, the last syllable rhymes with *gal*; keep the *gaul* out of it.

JAIRUS—(1) *Jay-i-rus*; (2) *Jay-eye-rus*.

PHILISTINES—*fi-liss-tines*, short *i* in first syllable, last syllable rhymes with *pins*, *bins*.

ADVERBS OR PREDICATE ADJECTIVES:

RULE—The word following the verb should be an adjective if it designates a characteristic or condition of the subject; if it modifies the verb it should be an adverb.

RIGHT—The music sounded loud (that is, had the characteristic of loud music).

The bugle sounded loudly through the ranks (that is, sounded in a loud manner).

He stands firm (that is, he is positive in his opinions).

He stands firmly (that is, he stands in a firm manner—not wobbly).

It stands immovable. It smells sweet. It tastes sour. It burns bright. She looks dainty. She was daintily dressed. The statement sounds queer.

FACITIVE (adjective compliment) ADJECTIVES

These designate a condition produced by the verb and must be adjectives, not adverbs.

Right—He kept it safe (that is, through his keeping, it was safe).

He kept it safely (that is, he performed in a safe manner the act of keeping).

He wrapped it tight ("tight" designates the condition of the object).

He wrapped it tightly (mode of wrapping).

Sweep it clean. Hold it motionless. Shoot him dead. Nail it solid. Raise it high. Press it hard. Chew it fine. Paint it light.

THE EDITORIAL "WE"

An authority says, "In mentioning yourself do not use the pretentious and inept expression 'we'; use plain, straightforward *I*, *my*, *me*. The use of *we* in an editorial which purports to be the utterance of a board of editors is entirely proper. The use of *we* for designating an individual speaker or writer is an affectation."

Bad—"We have selected for our text the second verse of the Epistle of Jude."

Better—"I have selected for my text," etc.

BONERS—This happened back in the days when it was the style for men to wear stiff-bosomed white shirts. The evangelist had proceeded well beyond the middle of his sermon—then something happened. The audience noticed that the preacher's shirt front had started south; and it kept going until there was quite a gap between his collar and the shirt bosom. This brought to view a somewhat faded and not altogether clean shirt. As the evangelist used considerable "bodily exercise" which St. Paul says "profiteth little," the shirt front continued its journey southward; it was now extending several inches below the bottom of his vest. Of course, the audience now became uneasy for fear the man would fall apart; and as no one had the courage to go to his rescue, if that were possible, the only thing to do was to wait and see what would happen. All interest was now lost in what the preacher was saying—all eyes were focussed on the shirt front. The preacher somehow discovered that something was wrong. Glancing down he saw the shirt front protruding below his vest; he quickly grabbed it, jerked it out and tossed it behind the pulpit.

There was a barren altar service that night. Somehow a false shirt front did not seem to register with a sermon on holiness.

(Send in your boners.)

The Secret of Power

"I made the cathedral bell ring twelve!" cried a little girl to her father in high glee over her accomplishment. "You, my darling?" said the father. "Your tiny hands could never grasp that thick rope, and your small arm could no more weigh down the bell than a little bird. There must be some secret. You held the rope, but the big bell-ringer pulled?" "Well, yes, Papa; you've guessed right. I had by hands in his." Pentecost has come, and we hang down our hands listlessly before the great tasks of the church and the best things of life, because we have not learned the child's secret of power—our hands in His; His spirit and power added to ours. It is this power we need to carry out our decisions, to turn our words into things, to vitalize our literature, to hallow all life. —*Exchange*.

Stewardship

C. WARREN JONES, *Stewardship Secretary*

N. Y. P. S.

-S. T. Ludwig

An Open Letter to the Pastors:

We would like to write all of the pastors a personal letter in regard to several things connected with the work of the church. As this is impossible just now, we take the opportunity of calling your attention to four items in an open letter:

First, we trust that you have received the Stewardship poster for the year 1942. If for any reason you did not, write us for a copy. Please post in a conspicuous place. It carries a message for the entire year.

Second, we call your attention to the Birthday Greetings folder just off the press. This will help in securing the birthday offerings. Here is a matter not to be overlooked. Get the birthday offerings and remit direct. The amount will apply on your budget and it provides an opportunity for everybody, men, women, boys and girls to have a part in supporting the native workers.

Third, is the EASTER OFFERING. We feel sure that you are going to do your best. If in arrears on your General Budget, here is an opportunity to at least bring the budget up-to-date. Probably your church is already paid to date. If so, secure an offering and thus overpay your budget. We must keep a challenge before our people. The more they give, the more interest they will have in God's work and the more blessing on their lives.

Fourth, and that which should have first place in our minds and hearts. What can it be! It is a REVIVAL. Yes, we can have a revival. If we will do our part, God will do His part. It is our greatest need. Let us pray, plan, work and believe God.

One would think that after all that has been done on Calvary that men would be compelled to accept the atonement, but they are not.—SELECTED.

Special Note

We want to correct a mistake which occurred in the February number. The sermon outline entitled "A Waste or the Fragrance of Giving" by E. E. Grosse, should have been by Edward Lawlor. Brother Lawlor sent in the outline. The mistake is ours and we are sorry.

C. WARREN JONES,
Stewardship Secretary

Turning Liabilities into Assets

THE missionary frontier grows smaller as the world war grows larger. This does not mean that the need for the Christian message is less, but that the areas where effective missionary endeavor can be carried on are fewer in number. In fact, one wonders if soon they will not be confined to the limits of the western world.

In the face of these liabilities many missionary minded people are wondering what we can do. Perhaps we would better bide our time and wait until the world tragedy is over—then go forward with renewed vigor. But such shallow logic will not hold up. Christ did not bid us "go" so long as conditions were favorable. No, He said we could count on His companionship and guidance "even to the end of the world." That does not limit us by time, space or circumstance. It is an all-inclusive promise. It was made for *times like these!*

Furthermore, it is in days like these that Christian heroes and heroines are born. Note, if you will, the fellow-Christians of the early days of the Church. They went to the arena in the coliseum at Rome as if they were going to a banquet. They climbed the steps of scaffolds as if they were mounting thrones. They dared to die and were accounted worthy. This is our day. It is the church's supreme opportunity.

We may not be able to do as extensive work as we once did, but for "the duration" let us see to it that we are more *intense!* We may not have as many lights shining on pagan soil, but let us determine that the ones we do have will shine the more brightly and have longer range. Perhaps we cannot have as many missionaries on the foreign field today as we had two years ago, but, then, give us more missionaries at home so we will not lose our zeal and burden. Yes, these are dark days. The liabilities are great, but by God's grace we can turn them into assets!

GOD HELPING US—WE WILL!

For that reason the Young People's Society of the church will not slacken its pace nor abate its zeal with regard to the missionary enterprise. This Easter Sunday will find N.Y.P.S. members joining with a united church in support of our missionary cause at home and abroad as represented by the General Budget.

The Council has urged that every local society co-operate in this matter. An offering should be taken in the devotional service on Sunday, April 5. *We are asking that as a minimum offering goal we give no less than one cent for each year of age.*

This may be given through the regular channels of the local church, but let it be a contribution from the Young People's Society. This will help us achieve one of our major objectives: *United we serve God and the church!*

Dear Pastor, will you encourage this matter among your young people? It is surprising what an expression of interest will do for the project.

Largest Membership Gains

The largest membership gain registered by any District N.Y.P.S. was shown by Chicago Central District, with 314 members; the second, Ohio, 254; third, Northern Indiana, 190; fourth, Western Oklahoma, 187, and fifth, Kentucky, 160. Keep it up, brethren; show us what can be done in 1942!

Salute to Ambassadors

E. Wayne Stahl

*Well sandaled with salvation
Lovely their feet appear
Who bear God's proclamation;
Each gospel mountaineer
Brings from Mount Calvary solely
The message he has cried,
Where Christ, the meek and holy
For man's transgression died.*

*Oh, all who here assemble
In conference to be,
You can rejoice and tremble,
That opportunity
So rich to you is given,
To speak the news of grace,
That Christ has brought from heaven
Redemption for the race.*

*'Tis honor vast, resplendent,
Which you indeed have known,
To speak that news transcendent!
Then heavenly horns are blown,
And heavenly harps are sounding
In joy and jubilee,
Because of "grace abounding,"
Tidings from Calvary.*

*You have a greater message
Than seers or sages told,
That Christ has paid the passage
To the City built of gold.
Ambassadors of heaven,
Salute to you I sing!
In the side for us once riven
Is all your triumphing!*

(Read before the Nazarene ministers of New England, assembled at Lowell, Mass., in their annual meeting).

Problems Peculiar to Preachers

CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

QUESTION—*Has a board the right to raise the pastor's salary, or to lower the same?*

ANSWER—It is the judgment of this writer that the board does not have the right to raise or lower the salary of a pastor, but does have a right to recommend to the church either of these. I base my decision on the fact that the only mention of salary in connection with the Manual is reckoned with the board's prerogative to nominate. This prerogative was given to the board because of some quick, snap judgment decisions made by some evangelists, pastors and churches, that after more mature thought, proved to be nonacceptable; so the nomination is left with the board, and not with the church, but not the power to raise or lower the salary.

Q. *Is it ethical to hold a meeting for more than one pastor in a town where we have more than one church?*

A. It seems to me that it is not only ethical, but very wise for an evangelist to hold a meeting for more than one pastor in the town. I would be surprised if there were many among our evangelists who would raise the question, or refuse to hold a meeting for one pastor because he had held a meeting in another church in the same city. Certainly the ministry of our evangelists should be world-wide and city-wide, and they can do very efficient work by going into more than one church in a city.

Q. *Is it right to take folks into one assembly from another without a transfer?*

A. It is neither right nor legal to thus proceed, and the Manual is very clear in the statement regarding this matter. Every District Superintendent and Orders and Relations Committee should be very careful to adhere to this provision.

Q. *I have been somewhat agitated of late by observation of some folks who try to pull people to the altar. Would you think this procedure to be right?*

A. It is a move that is necessary in ninety-nine cases out of a hundred. To get a person to take a step is a very vital matter, and sometimes just a little urging makes him take the first step, after which the rest are comparatively easy. I should think that, if properly administered, this procedure would be in accordance with the plan of God.

Q. *Do you think that newspaper advertising is a good means of putting our work before the public?*

A. I certainly do think that we should avail ourselves of all the newspaper advertising possible, and especially of the free publicity given in many places to our announcements. Certainly any pastor who is wide awake would see to it that his announcement appeared regularly in such papers.

HOMILETICAL

A Preaching Program for April, 1942

Hugh C. Benner

The Gates of Hell Shall Not Prevail (Easter Sermon)

SCRIPTURE READING—1 Corinthians 15:1-22.

TEXT—*Upon this rock I will build my church and the gates of hell shall not prevail against it* (Matthew 16:18).

INTRODUCTION—The Fundamental Importance of Resurrection.

1. We have tended to think of Calvary as standing almost alone and isolated as a crisis in the plan of redemption.

2. But in the truest sense, beside Calvary as a major crisis in the ministry of Christ, we must place the new tomb in Joseph's garden.

3. Jesus had much to say about life: fully as much as about His death. He had identified Himself with life: "I am . . . the life." This may be the reason why His disciples could not grasp the idea of His death.

4. The penalty for sin was death (Rom. 5:12). Here was One who declared He came to save from sin and death, and yet He walked up Calvary and there died, apparently the victim of the normal racial penalty for sin.

5. The resurrection was necessary to validate all that had gone before, both in prophecy and in Christ's ministry.

I. THE NOTE OF FINAL VICTORY IN THE GOSPEL

1. Plan of redemption carried the promise, not only of the atonement, but of deliverance from the penalty of sin.

2. Promise to the individual. "Everlasting life" (John 3:16); John 11:25, 26.

3. Promise to the Church. "The gates of hell [death] shall not prevail against it."

II. THE TRAGEDY, "IF CHRIST BE NOT RISEN"

No finer summary of this than that given by Paul (in scripture reading).

1. "Our preaching is vain." Meaningless, futile.

2. "Your faith is also vain." Empty, hopeless.

3. "We are . . . false witnesses." Liars.

4. "Ye are yet in your sins." The atonement has failed; the power of sin is unbroken.

5. "They . . . asleep in Christ are perished." The penalty for sin is still in force. Death, the devil's final weapon, makes him the victor over Christ and His Church.

6. The "test of the tomb" was final. The devil knew this and surrounded the situation with every possible safeguard: Jewish and Roman.

III. THE TRIUMPH, "BUT NOW IS CHRIST RISEN"

1. The "third day" brought the answer. "The angel of the Lord." The stone rolled back. The empty

tomb. "He is risen." Then the long succession of "many infallible proofs" (Luke 1:2).

2. Paul's firm conviction: staked all upon the resurrection.

a. "Last of all he was seen of me also."

b. Fifteen days with Peter following his sojourn in Arabia (Gal. 1:18). Doubtless checked with Peter concerning the resurrection. May have heard directly from Peter the account of Christ's declaration as recorded in the text.

3. "Now is Christ risen," therefore:

a. Our preaching is true.

b. Our faith is solid and sure: "lively hope."

c. The witness to Christ's resurrection power is true.

d. We are delivered from the power of sin.

e. We are delivered from the penalty of sin: death.

4. Christ has successfully met the challenge of death, and the very safeguards arranged by the devil have served to make all the more authoritative the record of the resurrection.

IV. ETERNAL VICTORY THROUGH THE RESURRECTION

1. Jesus Christ validated His final revelation to John by the resurrection (Rev. 1:18).

2. "I will build my church." The Head of the Church is eternal victor. For the church: sweep, drive, validity, authority, power, victory.

3. "The gates of hell shall not prevail," includes the guaranty of victory over every lesser evil—"more than conquerors."

4. The living Christ is available today. Let us live more fully in the sense of His presence.

The Beauty of God's Will

INTRODUCTION

1. "The will of God," is a beautiful phrase.

a. "I will delight to do thy will, O my God." This is entirely contrary to the idea that the will of God is something arbitrary and to be feared.

2. "The will of God," is vital and fundamental for it expresses God's plan for delivering humanity from the power and penalty of sin.

I. SIGNIFICANCE OF THE WILL OF GOD

1. The purpose and power of Deity to preserve the universe against the disintegrating tendencies of sin: order *vs.* chaos; harmony *vs.* discord; law *vs.* lawlessness; light *vs.* darkness; purity *vs.* impurity; freedom *vs.* slavery; life *vs.* death; holiness *vs.* unrighteousness; love *vs.* hate; heaven *vs.* hell.

2. The positive force proceeding from God's holy being, expressing unalterable determination to see the struggle of right against wrong to a successful completion.

3. "The will of God" is the expression of the character of God and hence, is not an incidental matter, but strikes at the very heart of the nature of God and His relation to the universe.

4. The will of God is beautiful in its simplicity and completeness, and its perfect application to human need.

II. THE EXPRESSION OF THE WILL OF GOD

1. General—"This is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life" (John 6:40).

2. Specific—Dual in expression, based on a dual need.
a. "Not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

This represents God's will for the sinner: repentance, that deals with actual sins.

- b. "This is the will of God, even your sanctification" (1 Thess. 4:3). "That you should be made holy." This is an act of grace that deals with the sinful nature. This is God's will for the believer.

III. PROVISIONS FOR EFFECTING THE WILL OF GOD

1. The dual specific expressions of God's will, find their complement in dual provisions through the atonement of Jesus Christ.
 - a. "While we were yet sinners, Christ died for us" (Rom. 5:8).
 - b. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5:25, 26).
2. Here are represented two distinct groups:
 - a. "The ungodly," to whom God says, "Repent," that they may "receive forgiveness of sins."
 - b. "The church," the saved, those "called out," to whom God promises cleansing "from all unrighteousness."

IV. THE APPLICATION OF THE WILL OF GOD IN EXPERIENCE

1. Logically dual. Jesus, "Ye must be born again"; "Sanctify them."
 - a. "Ye must be born again" (John 3:7). "Power to become the sons of God . . . which were born, not . . . of the will of man, but of God" (John 1:12, 13). "Of his own will begat he us" (James 1:18). This is the one and only way to divine life. There is no use trying any other.
 - b. "By the which will we are sanctified through the offering of the body of Jesus Christ" (Heb. 10:10). "By one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). Holiness provided.
2. This dual application is symbolized throughout the Word of God. The Israelites crossing the Red Sea and Jordan. The holy place and the holy of holies, in the tabernacle. Clearly taught by Jesus Christ and the New Testament writers.

CONCLUSION

Many want to do the will of God without having that will wrought out by divine grace. We cannot do God's will without that divine preparation: we must experience the will of God before we can accomplish that will.

Do not shun or fear the will of God. In God's will is the perfect beauty of His plan to redeem us from sin: the beauty of forgiveness for the burdened sinner; the "beauty of holiness" for the consecrated believer; and the beauty of heaven for the faithful.

A Militant Church

Fight the good fight of faith (1 Timothy 6:12).

Earnestly contend for the faith (Jude 3).

Thou therefore, endure hardness, as a good soldier of Jesus Christ (2 Timothy 2:3).

The disciples were called Christians (Acts 11:26).

INTRODUCTION

1. "Christian" signifies, "a soldier of Christ." This term "Christian" usually is used merely to denote a "follower" of Christ. But in its original Roman usage, it carried a definite military significance, its form and

meaning being copied from a term that signified, "a soldier of the emperor."

2. Military idea persists through the New Testament: "fight," "contend," "armour," "weapons," "soldiers," "sword," "adversary."
3. Militant attitude of the early disciples.
4. Need today for a more heroic conception of the business of being a Christian: "A Militant Church."

I. BASIC CONSIDERATIONS OF A MILITANT CHURCH

1. Leadership. "Soldiers of Christ." We are not serving a mere "cause," but are serving Christ. In all our militant spirit and activity, He must be the motivating, guiding, inspiring personality. To Him must be given full allegiance; to Him must be rendered immediate and unquestioning obedience. In promoting the program of the church, we need to relate our activities more completely to Jesus Christ.
2. Resources. The militant church must be in possession of sufficient resources. "Not by might, nor by power, but by my Spirit, saith the Lord." "The weapons of our warfare are not carnal" (2 Cor. 10:4). We must have more than numbers, organization, plans, enthusiasm, appearances. We must have spiritual power, the dynamic presence of God, "the power of the Holy Spirit" (Acts 1:8), that will give to the church resources beyond the bare necessities of normal life, that will make the church to be "more than conquerors."
3. The enemy. The militant church must understand and properly evaluate the opposition. "Spiritual wickedness," "principalities and powers," "powers of darkness," "delusion," "false Christs," "prince of this world," "prince of the power of the air." "Your adversary, the devil," clever, adroit, subtle, persistent, bold, suave, capricious, as varying situations demand. War with the "kingdom of darkness," war without quarter and to the bitter end of final and eternal decision.

II. CHARACTERISTICS OF THE MILITANT CHURCH

1. Co-operation toward a single purpose. Everything of a personal nature is subordinated in the effective army. Just so, the effective militant church is not merely an aggregation of so many individuals, but a group welded together by a single purpose and a single loyalty, co-ordinated, co-operating, subordinating every personal interest, so that every plan, move, activity and resource is dedicated to, and in the active service of, the "captain of our salvation," for the purpose of bringing human beings into touch with God through Jesus Christ.
2. Loyalty. Not turned aside by lesser, nonessential matters. Loyal, even when it is not especially to our interest. Loyal, even when it costs: both ministry and laity. Loyal, even when the cause seems lost.
3. Responsibility and initiative. Every Christian soldier feeling that the victory depends on his faithfulness. Every unit of the fighting force pushing forward with resourcefulness, utilizing every means at his command, even doing things differently from the usual, if the situation so demands. (In World War I it was observed that in this was a major difference between German and American soldiers. When the German's officer was gone, he was helpless; but if the

American was without the usual official direction, he exercised his own judgment and resourcefulness, frequently with eminent success.)

4. Self-forgetfulness. Another name for "heroism." No one is worth much in any field until he forgets himself. Surely this is true in the Christian warfare. Heroes are produced, not when thinking of themselves, but of other interests in which they lose themselves. "Seeketh not her own"; "not I, but Christ."
5. Aggressive spirit. The militant church is not called to mere defense. The peril of "conservatism." The militant church must have spiritual drive, a willingness to risk for God, a determination to win at all costs, a disposition to move out of places of ease and comfort and attack the enemy. This is not a dress parade; this is war.

III. THE CHURCH OF JESUS CHRIST IS CALLED TO SUCCEED

1. Such success can be achieved only by "a militant church."
2. God save us from this "comfortable age!"
3. God give us spiritual convictions, high purpose, holy daring and unflinching courage!
4. How long since you felt *religiously militant*? How long since you risked something for Christ? endured some hardship for Him? made an aggressive move for Him? lost yourself in His cause?

CONCLUSION

The Reward—"I have fought a good fight . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Timothy 4:7, 8). We shall not always fight. For the faithful, "the militant church" will become, "The eternally triumphant church."

In Remembrance of Me

(Communion Message)

TEXT—*This do in remembrance of me* (Luke 22:19).

INTRODUCTION

1. The wisdom of memorials. Humanity forgets so easily.
2. The sacredness of this divine memorial: takes us to the Holy of Holies of the heart of Jesus Christ; represents His deepest interest and our deepest need.
3. The divine simplicity of this memorial: Jesus did not use or demand any strange, new, novel or miraculous elements, but used common substances, and in such a simple way that this beautiful sacrament may be observed almost anywhere.
4. The essence of the spiritual content of this memorial is in the text, "In remembrance of me": His loving followers remembering Him in His love, sacrifice, atonement and return.

I. REMEMBERING HIS LOVE

1. All our spiritual possibilities are rooted in God's love. "because he first loved us" (1 John 4:19). Divine love is not indigenous to the human heart, but rather hate, suspicion, jealousy, selfishness, fear. Calvary represents the highest revelation and expression of divine love, and by reason of this revelation we enjoy the possibility of eternal life (1 John 4:9), atone-

ment for sin (1 John 4:10), spiritual sonship (1 John 3:1), and eternal likeness to Christ (1 John 3:2).

2. In this memorial is the opportunity to examine the quality of our love for Christ and its expression in outreach to others.

II. REMEMBERING HIS SACRIFICE

1. Christ's superlative sacrifice pictured in this sacrament.
 - a. "Bread," symbolizing "my body, which is broken for you." Bread is not made of grains of wheat adhering together; it is made of flour, produced by a process in which the grains of wheat were crushed, sifted, mixed and fused in the intense heat of the oven.
 - b. "Wine," symbolizing "my blood . . . which is shed for many." Wine is not composed of whole grapes; it is the result of sacrificing these in a process in which they are crushed, pressed, strained, until every element of them has been affected.
 - c. Calvary touched every element of the being of Jesus Christ: all He was and had was sacrificed to the Father's will and to our need.
2. In this is also the picture of the Christian. We are of little use to Christ unless we too are willing to meet the challenge of sacrifice. Such an attitude comes only as the result of a divine miracle. No wonder Jesus prayed, "Sanctify them." The carnal self must be crushed, sifted and cleansed by the fiery baptism with the Spirit; pressed until all semblance of selfish interest is gone. In this process is the guaranty of true Christian unity.

III. REMEMBERING HIS ATONEMENT

1. Calvary represents more than idealism. In the cross of Christ is "remission of sins," the one true possibility for sinful men to be justified before God and to be "cleansed from all unrighteousness." Jesus Christ dying on the cross, represents more than a legal atonement, but is in truth "the Lamb of God, which taketh away the sin of the world."
2. This sacrament should bring to every worshiping heart a renewed joy and thankfulness for the realization of the atonement in our experience. We should rejoice that through His power, darkness has changed to light, bondage to freedom, death to life.

IV. REMEMBERING HIS PROMISE TO RETURN

1. "Till he come." In this sacrament is the element of divine promise and hope. We are to be reminded that "the Lord is not slack concerning his promise." In His own time and in His own way, "this same Jesus . . . shall . . . come." When tempted to give up, when it seems that the work of God is defeated, we must remember His promise.
2. This sacrament should remind us of Jesus' words, "Be ye also ready."

The Great Barrier

SCRIPTURE READING—Psalm 51:10-17.

TEXT—*Then will I teach transgressors thy ways; and sinners shall be converted unto thee* (Psalm 51:13).

INTRODUCTION

1. The church is prone to blame external conditions for failure.

2. The problem of bringing men to God is not external; it is always within the professing church.

3. What is the basic inner problem? Some say, indifference; laziness; wrong methods; incapable leadership.

4. None of these, important as they may be, is at the root of the trouble. There is just one barrier to effective service. The text is part of the prayer of one who faced this barrier: *sin*. His connection with God had been broken. He realized that only as he was restored to full fellowship with his God could he be effective in reaching others.

I. THE GREAT BARRIER IS SIN

1. What do we mean by sin? Any known disobedience to the will of God. Not necessarily gross evil, for it may involve *omission* rather than *commission*.
2. Sin breaks fellowship with God. "What fellowship hath light with darkness?" Continued discipleship depends on continued obedience to God.
3. Sin blocks true Christian service. "If thou doest not well, sin lieth at the door" (Gen. 4:7).
4. Sin nullifies prayer. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).
5. Sin drives out the Spirit of Christ and encourages the opposite of the Christian graces:
Humility turns to pride; resignation to self-will; dependence on God to dependence on self; warmth to coldness; obedience to disobedience; tenderness to harshness.

Thus the barrier to the salvation of men and women is not in the sinners, but in the hearts of those who once were "filled with the Spirit," who have one day been closer to God and have permitted sin to enter their hearts.

II. "THEN SHALL SINNERS BE CONVERTED"

When? Read verses 10-12.

1. "Create in me a clean heart." To be effective, we must meet God's requirement of holiness. Too many Nazarenes are not facing up to this truth. They may accept it as a true doctrine, but fail to pay the price and seek until it is a reality in their lives. The result is that instead of being strong and capable of giving themselves to effective soul-winning, they are constantly concerned with their own weakness.
2. "Renew a right spirit within me." (Margin, "constant spirit"). Only by the baptism with the Holy Spirit can we maintain a "right" or "constant" spirit. In His presence is establishment and constancy.
3. "Restore unto me the joy of thy salvation." There is no greater keeping force than spiritual joy, "The joy of the Lord is your strength." There is no more effective convicting force than true Christian joy; joy coming from a consciousness of God's presence and keeping power; the joy of doing the will of God; the joy of heart purity. Are Nazarenes as joyful as they should be?

III. THIS IS GOD'S WAY TO REVIVAL

When these prevail, spiritual effectiveness will normally follow. This is God's program. Efforts to reach the sinful world will be largely fruitless if the church is behind light, or living below their known privileges. It is not reasonable to expect to win those outside the church until those within are meeting God's expectation. In other words, it is practically impossible to reach over the

heads of an unsanctified church and win the unsaved out in the world.

CONCLUSION

1. The need is for heart-searching. Have you enjoyed a better experience? Are you walking in the light God has given you?

2. For the humble heart, there is a joyous, victorious experience. See verse 17.

3. Heart-searching plus obedience equals revival.

NOW

TEXT—Behold, now is the accepted time; behold, now is the day of salvation (2 Corinthians 6:2).

INTRODUCTION

1. Time is a most serious element in human existence.
 - a. The "tick, tock," of a clock is one of the most solemn sounds, if we consider its implications. Represents the passage of time which never will be ours to live again.
 - b. Time represents probation.
 - c. The message of God to man is a message directed toward the present. God's word is "Now." For convenience, we divide time into past, present and future. But the only portion of time that we really possess is "now." The past and future are beyond our power or control. The record of the past in the Word of God, and the prophecies of the future, as well, are there to direct and urge men to a proper attitude "now."

I. GOD'S WORD FOR HIS PEOPLE IS "NOW."

1. Now is the time for active, full-measured service.
 - a. Some speak often of the past, but do nothing *now*.
 - b. Others speak optimistically of the future, but seem to have little concern about achieving anything "now".
 - c. Jesus said, "I must work the works of him that sent me, *while it is day*; the night cometh, when no man can work" (John 9:4). And again, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white *already* to harvest" (John 4:35). The devil's word for the church is "Tomorrow." His attempt is to put off God's work until tomorrow. But God says, "Now."
2. Now is the time to prove God in faith and stewardship. "Prove me *now* . . . saith the Lord" (Mal. 3:10). Too many are planning to tithe "tomorrow"; to have faith, "tomorrow"; to obey God, "tomorrow." Such an attitude will defeat God and His work.

II. GOD'S WORD FOR SINNERS IS "NOW."

1. No other word or emphasis in God's revelation. "Turn . . . *now* every one from his evil way" (Jer. 25:5). Not one exhortation to wait, but multiplied warnings and encouragements to hasten, to turn to God immediately.
2. Why? Because the future is rapidly becoming the present; and the present is turning into the past at a terrifying speed. Some time the "day of salvation," the blessed and merciful "now" will be no more.

Again, the devil's word to sinners is "Tomorrow." But God's uniform emphasis is "Now."

III. GOD'S WORD FOR BELIEVERS IS "NOW."

1. "Be ye holy," is an exhortation for the present.
2. God's warning against spiritual failure: The failure of Israel to enter Canaan at the first opportunity. "Today if ye will hear his voice, harden not your hearts, as in the provocation" (Heb. 3:15). "Let us labour [*hasten*] therefore to enter into that rest" (Heb. 4:11).
3. "Now being made free from sin" (Rom. 6:22).
4. "Blessed are the pure in heart."
5. The devil says to believers, "Tomorrow; do not be unduly excited; there's plenty of time." But God says, "Now."

CONCLUSION

1. Joshua brought Israel to decision: "Choose you *this day* whom ye will serve" (Joshua 24:15).
2. Paul brought Felix to decision, and his decision to wait for "a convenient season," was a choice for the devil's "Tomorrow," that never came.
3. To Zacchaeus, Jesus said, "*Make haste*, and come down; for *today* I must abide at thy house." That was his golden opportunity.
4. The tragedy of delay. Of too many, in the face of impending judgment and end of opportunity, it may be said as of Lot, "He lingered" (Gen. 19:16). The only safety for the church is full devotion and service *now*; for sinners, repentance *now*; for believers, holiness *now*.

"Trial and Error" Religion

SCRIPTURE READING—1 John:1-13.

TEXT—*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent* (John 17:3).

INTRODUCTION

"Trial and error," an educational phrase used to denote a method of learning.

Illustration—A rat is placed in a maze and is left to his own devices to find his way out. By a series of trials and errors, he finally finds his way to the entrance. Repetitions of this process tend to diminish the number of errors necessary to reach the exit.

Illustration—A child is given a puzzle and by this same "trial and error" method, gradually learns to work the problem with a minimum of errors.

I. PRESENT DAY IDEA OF EXPERIMENT IN RELIGION

1. That there is no authoritative standard of morals and behavior; that, therefore, our moral attitudes and ideas must be based on a series of moral experiments, from which we gradually work out our own standards. Proponents of this idea like to speak loftily of a "new morality," of broad-mindedness and the right of each individual to determine his own standards of life and behavior.
2. That there is no competent and authoritative standard or statement of religious truth; that therefore we must arrive at our conceptions of religion purely by the process of "trial and error," by a series of experiments. That there is no other basis for religious experience.

II. SOME SITUATIONS DO NOT ADMIT OF "TRIAL AND ERROR"

1. In the natural world: fundamental facts and forces, to question which, is fatal.
 - a. Gravitation. A man may question the truth of gravitational action and decide to experiment with a jump from the tenth story of a building. The *first* trial is the *last* error.
 - b. Cyanide of potassium. An individual might question its poisonous nature, but that would not change the fact, and again, the first trial would be the last error.
 - c. Carbon monoxide gas.
2. In the moral realm: "trial and error" is tragic. To experiment with low and questionable moral attitudes is fatal to the inner soul. Such experimentation produces a situation in the character like that which follows the activity of termites, those little creatures which silently destroy the inner fiber of a piece of wood, leaving it apparently strong, but actually just a mere shell.
3. In the spiritual realm. We cannot afford to experiment with sin, for it is fatal and deadly and cumulative. Sin is spiritual poison. Apparently so innocent, it gradually grips the soul and brings it to death and destruction.

Of course in this discussion we are not speaking of the details of life, for there is a place for experiment and learning in the realm of spiritual and moral life, but such is limited to the *details*, and does not relate to the *fundamentals*.

III. GOD HAS GIVEN US AN AUTHORITATIVE REVELATION

1. Best of all, we need not build our moral and spiritual experience on experiment or by the "trial and error" method. The basis of spiritual truth and experience is the divine revelation, given in God's Word.
2. God has revealed all essential, basic principles.
 - a. For religious experience.
 - (1) The fact of sin: its dual nature in act and principle.
 - (2) The penalty for sin: "The wages of sin is death."
 - (3) The plan of redemption through the atonement of Jesus Christ.
 - (4) The provision for a personal relationship to God through Christ.
 - (5) The way of salvation: justification and sanctification.
 - (6) The possibility and provision for a holy life.
 - (7) Everlasting life and final deliverance from the presence of sin. "Now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end, everlasting life" (Romans 6:22).
 - (8) The benefits of this marvelous revelation can be ours by simple faith.
 - b. For moral understanding and standards.
 - (1) The Ten Commandments and their implications. Reaffirmed by Jesus Christ: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Gr. "tighten," as of a tent) (Matt. 5:17).

- (2) Need not be bewildered and cannot afford to tamper with God's moral law. "The law of the Lord is perfect" (Psalm 19:7).
- (3) God has provided the enabling power of His Spirit to make such a standard possible in normal life.

CONCLUSION

God's revelation represents divine wisdom and love toward humanity. We need not be in spiritual or moral darkness, but can know the light of divine revelation, giving competent and authoritative statements of truth and standards of life. In His Word is certainty and finality. God's Word is the last word in matters moral and spiritual. From those who have believed this revelation and have ordered their lives accordingly, there comes the clear testimony, "We know." Man's highest good and supreme happiness is in accepting and living by the divine revelation.

The Mill of God

SCRIPTURAL BACKGROUND—1 Kings 16:29 to 22:40 (The Life of King Ahab).

INTRODUCTION

1. There was an ancient adage, "The mills of the gods grind slowly, but they grind exceedingly fine." In this is the pagan recognition of great, unseen forces in the lives of men, that must be reckoned with.

2. With all the "love" in the gospel, there is also an ominous note: "might not perish," "into outer darkness," "every work into judgment."

3. Judgment for sin is written indelibly in the Book of God: Genesis to Revelation: "In the day that thou eatest thereof thou shalt surely die"; "the wages of sin is death"; "whosoever was not found written in the book of life was cast into the lake of fire."

4. The laws of God's dealings are always the same: Jesus' use of the ancient scriptures. "The Mill of God" does grind.

5. Many Old Testament characters typify human attitudes and experiences, but few records of such are more colorful or filled with warnings of judgment than that of Ahab, king of Israel.

I. AHAB "DID EVIL IN THE SIGHT OF THE LORD"

1. He chose to do evil.
2. Sin is not a mere theological abstraction. It is a deadly force that separates the soul from God; that releases evil, like a poison, in a life and character.
3. What is the basis of your life? Righteousness or sin?

II. AHAB BOUND UP HIS FUTURE WITH JEZEBEL

1. Jezebel was a heathen princess. When Ahab took her as wife, he took also her heathen attitude: he bound himself and his kingdom and people to influences that would emphasize false gods and idolatry.
2. This heathen princess became the controlling force in Ahab's life.
3. By reason of this, Israel, God's chosen people, turned to the worship of Baal, one of the most degraded of the heathen idols, with hideous rituals and vicious practices.

4. Rebellion against God turns the life into sinful channels; binds the heart to habits of sin, love of the world, sinful activities and associations which become the controlling force in life. Their grip increases.

III. AHAB REJECTED THE MESSAGE AND MINISTRY OF ELIJAH

1. God spoke in direct warning through His prophet.
2. God's message in miracles: three and one-half years without rain; the "fire of the Lord" on Mt. Carmel.
3. Personal contacts:
 - a. Before the Mt. Carmel episode, Elijah said to Ahab, "Ye have forsaken the commandments of the Lord" (1 Kings 18:18).
 - b. After the murder of Naboth (by Jezebel's order, but with Ahab's consent) "Thou hast sold thyself to work evil in the sight of the Lord" (1 Kings 21:20).
4. God deals through human instrumentalities: song, prayer, testimony, sermon, example. It is dangerous to ignore and reject God's messengers and people.

IV. AHAB GAVE CLEMENCY TO BEN-HADAD, KING OF SYRIA

1. God had ordered Ahab to destroy this heathen leader.
2. Ahab was deluded by false prophets.
3. Fatally wounded in battle with Ben-hadad, in spite of disguise.
4. Elijah's prophecy concerning his death was fulfilled in detail.
5. Unrighteousness, given place in our hearts and lives will bring tragedy and death. Whether in act or in carnal principle, "sin, when it is finished, bringeth forth death" (Jas. 1:15).

CONCLUSION

1. Our only hope for freedom from the bondage and penalty of sin is in Jesus Christ.
2. Through Christ, the control of sin over our lives can be broken.
3. Harmony with the will and plans of God brings joy and safety.

Friendship with God

There are people who never come to us or have anything to do with us except when they want something. That business transacted, and they are gone, and we never see them again until they want something else. We never get any nearer to them. There is never anything settled in our friendship. Of course, a great deal of life has to be of this kind; but now and then we are warmed and honored by someone wanting us, just for our own sake. Sometimes what began as a business relation blooms into a rich friendship. We continue to do all sorts of things for people; they continue to ask for them; but sometimes both of us almost forget what those things are, in sheer delight of friendship.

Friendship with God is the chief end of our existence. Warm, satisfying, personal relations with Jesus Christ are the goal of life. There is nothing beyond them.—*The Way of Holiness.*

ILLUSTRATIONS

Basil Miller

Cobwebs over the Offering Box

"Yep," said Farmer Corntassel, "I've let cobwebs grow over the offering box. I failed to use it like I ought to enough."

And over most offering boxes there are many cobwebs from a lack of use. The best way to keep in the favor of God is to keep the cobwebs off of the offering box.

Have you ever noticed how easy it is to have trouble just when you are behind in your tithes?

"I have just counted up this automobile bill," said a preacher friend recently, "and it amounts to the exact sum of how much I am back on my tithe. Maybe if I had paid the Lord, I would not have had this trouble."

Ofttimes such is the case. We become lax in giving to God and He takes a roundabout way of collecting it.

A friend testified, "I owed God fifty dollars in tithe which I thought I could not afford to take out of my business; but the next week I took sick, and had to hire a man to take my place. The amount of money the sickness cost me was what I owed to God."

Shortly ago the church of which I was pastor was hundreds of dollars in debt in local and current expenses. Sledding was hard along financial lines. At a board meeting we decided to have a series of minute speeches on tithing, and what it will do for one's soul as well as one's finances. Sunday after Sunday for months we talked tithing, prayed tithing, formed a tithing band, printed tithing cards, sent for tithing literature and distributed it free.

Soon the people began to tithe regularly into the storehouse, and they found joy in tithing. It was not long until those current bills were paid. For months that church did not have to take up a single special collection outside of those necessary to finance the revivals. Tithing pays.

The Text in the Booth

"God gave me a text in a telephone booth," said Peter Connolly, pastor of the First Church, in Perth, Scotland, and I shall never be poor again.

Brother Connolly came to America to attend the recent General Assembly and the English government would allow him to bring but ten pounds sterling with him. When he arrived he had no American money at all, so he went to a bank to exchange his pound for dollars, but the bank refused to make such an exchange. For several days the exchange bank in New York city was closed due to an action of the English government with reference to devaluating their pound, so the Irish preacher was unable to get any money.

A man standing nearby heard the conversation, so he gave the preacher twenty-five cents. "Get this exchanged for five nickles, and use the telephone booth over there and you can phone your friend in Flushing," said the man.

While Peter was in the booth getting ready to make his phone call God spoke to him, saying, "My God shall supply all your need according to his riches in glory."

The telephone call was soon made, and when the nickels were spent for subway fare, there were only two left for hot dogs on which to live until he could get some money on his English notes. But through it all Brother Connolly said, "I felt happy and rich for I had God's promise that He would supply all of my needs. How I was to get to

Oklahoma City on what I got out of the notes did not bother me in the least, for I had heard from God."

"Did you make it?" I asked simple like.

"I am here, am I not? And I have enough money to get to the next place where I am to preach. So I am rich."

If we will but put our feet on a promise, God will take us through.

The First Mortgage

"How much?" asked the foreman.

"We need five thousand dollars."

"Just come to my lawyer's office and I'll give you the check," returned the loaner to J. M. Irwin and his minister, Rev. A. E. Collins.

They said it could not be done, but God did it!

The First Church of the Nazarene at Hamilton, Ontario, had purchased and paid for a beautiful lot in the city. The depression struck and at its lowest ebb the church was unable to go ahead with their building plans. Loan companies, banks, government agencies and private individuals all said no when the church representatives asked for a building loan.

There was, however, one man in the congregation who believed God was still able to provide the funds. Mr. J. M. Irwin took the matter to the Lord, constantly calling for the money and steadfastly believing that God would supply.

One day a laborer who knew of the circumstances spoke to his foreman about the church's plight.

Said the foreman, "Tell them to come to see me."

Irwin and Collins went and the foreman simply asked them how much money they needed and immediately he made the loan on the reputation of the consecrated layman and his minister.

"My little girl once went to your Sunday school," said the man in making the loan.

While others may see no way through, the man of faith can believe a way through. God is the answer and with Him faith is prevailing. When banks say no God is able to say yes.

Rain on the Staked Plains

"Uncle Billie, you're not gonna drive off'n leave us here to die, are you?" asked a young pioneer of Uncle Billie Rogers, the father of Dennis Rogers, himself now at more than the eighty mark, a pioneer.

"Wal," began Uncle Billie, as he started across the trail which the long caravan of ox teams had made on the Staked Plains, that long stretch of desert country between Fort Worth and El Paso, Texas. He walked behind a mesquite bush on the side of the trail and knelt down to pray.

It was in the year 1868, and thirty families of Texas pioneers decided to drive their ox caravans from East Texas to California. All had gone well until they struck the Staked Plains when their water had given out. There was water to be found nowhere. Their water barrels were dry. Their wagon wheels squeaked as the oxen slowly lumbered across the plains. Babies clamored for water and mothers lifted their voices to heaven for just a drop of water to cool their parched babies' throats.

"It was terrible," said Dennis Rogers in telling me the story in which he was a young actor more than sixty-eight years ago. "The teams were about to die and one man's ox team was down and could not get up."

"What'll we do?" asked the men, and in a caucus they voted to go on and leave the man whose team was down.

Men argued back and forth, saying, "Hit's either them or all of us." And the "all of us" voices won and the vote was for traveling.

"My father," said Dennis Rogers, "was a praying man and he could not think of seeing this friend whom he had persuaded to join our caravan left to die on the plains. So he walked across the road behind a clump of mesquite and began to pray.

"He came back and rejoined the wagon train shortly and before he had a chance to go on, a shower came up in less than twenty minutes after my father had prayed, and it rained and rained a soaker."

"So God answered prayer," I suggested.

"I can remember it just as plain as though it happened last week. What a rain! What a rain!"

"Yes," I added, "and what an answer to prayer!"

Elisha prayed rain down from heaven—a miracle we say.

Uncle Billy Rogers prayed rain down from heaven—a miracle just as great I cry.

Tom's Mansion

"Oh, what a beautiful mansion," exclaimed a very wealthy woman in her dream. "That must be mine."

She dreamed she died and went to heaven, where the escorting angel took her to view her mansion. On the way, so her dream went, she came to a large and magnificently furnished mansion of gold which at once she took to be hers.

"No, not that one," said the angel. "That belongs to Tom your coachman. This small one over here is yours. You see you did few things on earth out of which we could build much of a mansion while poor Tom did many."

On awaking the woman confessed her faults to God, saw her selfishness and determined to alter her life's course. At once she began to give her money to A. B. Simpson, who says for many years she was a diligent supporter of his work.

Many of us are building too small mansions in the heavenly land by building too large ones down here.

Saving the County Infidel

"That half-wit," said the deacon to the elder, "ought not to be allowed to sing in the choir. He can't sing, and if a tune was wrapped—"

"Right, brother," broke in the usher. "We'll see what can be done." At once he went to the choir director of the great union revival, and the director, sensing the humanness of the half-wit's joy in singing, said, "We'll let him alone. He can't do any harm, even though he can't do any good."

So the half-wit sang in the union revival that Beiderwolf, the sainted evangelist, was conducting and Homer Rodeheaver was in charge of the music.

During the meeting a gray-haired old man came forward and was converted. Immediately news scattered throughout the tabernacle, "The county infidel has been saved."

It was too good to be true. And it took, so they said, the sermons of the famed evangelist to reach the old man's doubts.

At the close of the meeting a farmer and his wife, not too well dressed, followed by six unkempt children, met the song evangelist, who was shaking hands with the people in the audience.

"We want to thank you for being so kind to Joey," said the farmer, and then the song evangelist noticed the half-wit singer from his choir, whom the elder and the deacon had prompted the usher to try to eliminate from the choir.

"Oh," exclaimed the singer, but before he could continue the farmer added, "We all came forward and were saved because of it."

"And his father," said the wife, pointing to her husband, "was saved also." By way of explanation she added, "He's the old infidel that was converted during the meetin'."

"What sermons could not do, what logic was unable to accomplish, what eloquence could not sweep into the kingdom, just a little kindness shown to Joey, the half-wit, did," said Rodeheaver in the People's Church, where Oswald J. Smith is the pastor, in Toronto, Canada.

The President and a Revival

"The only thing that will bring peace on earth," said President Roosevelt not long ago in an address, "is a revival of the principles of the Sermon on the Mount."

The Broken Wing

"Chaplain, Chaplain, is that true?" cried a prisoner in the Iowa State Penitentiary at Fort Madison.

Peter Bilhorn had just sung the famous song, "The Bird with the Broken Wing," to the prisoners. He had sung several other songs and when he arose to close the service, the men clamored for just one more song.

A few weeks earlier, Bilhorn informs us, he had been sent a clipping from *The Youth's Companion*, which contained a poem entitled "The Bird with the Broken Wing." It had been written by Hezekiah Butterworth, at that time (about 1900) one of the editors. On the clipping was a note saying that it might contain a thought for a song.

Bilhorn sat down and composed the musical score for the words and placed them in his briefcase. Two weeks later he was asked to sing "just one more song" at the penitentiary, so he picked up the new song without thinking how it would sound.

On finishing the song the prisoner cried, "Chaplain, is that true? If what he has been singing is true there is no hope for me or a lot of us here." Then he dropped back into his seat, tears brimming his eyes.

Bilhorn saw his blunder. Returning to Chicago, he composed the famous last verse to the song:

*But the soul that comes to Jesus
Is saved from every sin;
And the heart that fully trusts Him
Shall a crown of glory win.
Then come to the dear Redeemer,
He'll cleanse you from every stain,
By the grace that He freely gives you
You shall higher soar again.*

Three weeks later he returned to the prison and sang the song through again adding the last verse.

Eighteen years later, in May, 1918, Bilhorn was at Camp Grant, Ill., singing for the Y.M.C.A. At the close of the Sunday service a man in the uniform of a colonel came down the aisle and spoke to the singer.

"Hello, Bilhorn. You don't remember me, but I do you. You visited Fort Madison prison eighteen years ago and sang about 'The Bird with the Broken Wing.'"

"Yes," returned the singer.

"Well," continued the colonel, "I am the man who asked if the song was true. When you came back later, sang your song and gave your testimony, I gave my heart to Jesus Christ. I was able to rise. I am now colonel of a regiment of infantry preparing to go overseas. By God's grace one can higher soar again"

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Sermon Seed

The Light of Easter. "Christ died and lived again" (Romans 14:9). The eternal proof that death is not the end, but the beginning, is Christ and His resurrection. To those who believe on Him life emerges into glory when the hour of departure has arrived.

Making Religion Attractive. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: . . . Shake thyself from the dust; arise and sit down, O Jerusalem" (Isaiah 52:1, 2).

The Great Adventure

I look forward to the Great Adventure with awe but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be very sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off and I put out to sea, I think I shall be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me.—LYMAN ABBOTT.

This Mortal Shall Put on Immortality

John Quincy Adams, when eighty years old, was one day walking down a street of Boston. A friend said to him, "How is John Quincy Adams this morning?" With a twinkle in his eye, he answered, "John Quincy Adams himself is very well thank you, but the house he lives in is sadly dilapidated, it is tottering on its foundation and the roof is falling in. The building trembles at every wind that blows, and I think John Quincy Adams will have to move out before long; but he himself is very well, thank you, very well."—SELECTED.

Resurrection

Buried deep under desert sands,
Or laid in a jungle grave,
Put to rest in Forest Lawn,
Or slipped to the ocean's wave,
It matters not where their bodies lie,
The tenements of mortal clay
Will rise and stand in morning light
And the bliss of eternal day.

—Call to Prayer.

Heavenly Prospect

THINK OF

Stepping on shore and finding it heaven!

Taking hold of a hand and finding it God's hand,

Breathing a new air and finding it celestial air,

Feeling invigorated and finding it immortality,

Passing from storm and tempest to an unknown calm,

Waking up and finding it home!—SELECTED.

Ready for a New Edition

At the tomb of the great American, Benjamin Franklin, are written these words:

THE BODY OF

BENJAMIN FRANKLIN

Printer;

Like the cover of an old book

Its contents worn out

And stript of its lettering and gilding,

Lies herein food for worms.

But the work shall not be lost

For it will appear once more

In a new and more elegant edition

Revised and corrected

by

THE AUTHOR

The Wind of the Next World

A few weeks before his death, the aged poet, Edwin Markham, testified to a friend, "I can feel the wind of the next world blowing on my face and it is a good feeling, for it is the wind of a new dawn."—*Zions Herald*.

The Spring of Souls

'Tis the spring of souls today:

Christ hath burst His prison;

And from three days' sleep in death,

As a sun, hath risen.

All the winter of our sins,

Long and dark, is flying

From His light, to whom we give

Laud and praise undying.

Neither might the gates of death,

Nor the tomb's dark portal,

Nor the watchers, nor the seal,

Hold Thee as a mortal:

But today amidst Thine own

Thou dost stand, bestowing,

Thy sweet peace, which evermore

Passeth human knowing.

—JOHN OF DAMASCUS.

Is It Worth It?

Yes, it will take a lot of trouble, time and work to be the teacher of that boys' class. But work and trouble are not so bad when you get results.

If you are teaching that boys' class just because you have been asked, it will seem like a hard task. Of course, any superintendent appreciates all who respond to the call and teach a class when asked. But in order to succeed, it will take more than just doing your duty.

Boys are quick to detect the teacher's spirit. They can soon tell if you are doing your duty, or if you are doing what you like to do. To teach boys you must be interested in the boys as well as in the lesson. If you show an interest in the boys they will show an interest in what you say.

One of the reasons boys' teachers have a hard time holding the attention of their class is because the boys see that the teacher is chafing under his task. They know such a teacher is an easy mark, so they proceed to "get his goat" as they express it. In other words they have a little fun at the teacher's expense.

There is only one solution to this problem and that is for the teacher to get a love in his heart for these boys and then let them know he cares for them.

Boys do not want folks to make a fuss over them, but they do like a little special attention. If the teacher will put himself out a little to give these boys some extra pleasure he is bound to win them.

Plan with the boys a little or take them for a ride or a hike and they will come through rain or snow, cold or hot to hear you teach the lesson.

But is it worth it? If you could see what those boys are to become in 15 or 20 years from now you would soon make up your mind it would be worth every effort. There is bound up in every boy untold possibilities for good or evil.

If the right Sunday school teacher gets hold of a boy, he will become a potent factor for good all through life. But if not, he may become just as great a force for evil.

Teacher, before you, may be a General Superintendent, a missionary or a great Christian layman if you win him to Christ. But if not, you may be teaching a noted gangster, drunkard, gambler or an anarchist.—Selected, *From the Ohio District S. S. Searchlight*.

Grace will ever speak for itself and be fruitful in well-doing; the sanctified cross is a fruitful tree.—RUTHERFORD.

The Tragedy of Sin

"Don't talk about the tragedy of the cross; that was God-planned. Talk more about the tragedy of sin that caused the cross."—DR. H. W. BEIBER.

This Church

This church is the house of God. It is set apart for those who are seeking Him. Come, with your holy joy or your burden of sin, and He will meet you.—*Albuquerque First Church Bulletin.*

Christians

The scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: saints for their holiness, believers for their faith, brethren for their love, disciples for their knowledge.—ANDREW FULLER.

A Prayer for Purity

*O Thou, to whose all-searching sight
The darkness shineth as the light,
Search, prove my heart, it pants for
Thee;*

O burst these bonds and set me free!

*Wash out its stains, refine its dross,
Nail my affections to the cross;
Hallow each thought; let all within
Be clean, as Thou, my Lord, art clean!*
—JOHN WESLEY.

Church Paper in a Barber Shop

Nazarenes might well learn a lesson from the Methodists of Brooklyn, New Jersey. The men of the church noticed that reading was a favorite pastime while waiting for the turn in the barbers' chair. Religious reading matter was conspicuous for its absence. Sequel: the church subscribed for their denominational paper to be sent to the community barber shop. Would the *Herald of Holiness* find a place in your barber's shop? Why not ask him?

Brutal Frankness

There are men who pride themselves on their candor, and it degenerates into brutality. One such man said to John Wesley once, "Mr. Wesley, I pride myself on speaking my mind; that is my talent." "Well," said John Wesley, "the Lord would not mind if you buried that talent!"—W. H. GRIFFITH THOMAS.

Practical Paragraphs

Children learn by imitation, and every mother should know that her every action becomes a lesson to the watching, listening, eager child. She must be what she would have the child become in attitudes, manners, and conduct.—R. D. HOLLINGTON.

● New Books

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